

merchants, students, lawyers, schoolmasters, even artisans who had been to Geneva, or had been taught by those whom Geneva had inspired with the missionary, the martyr spirit. Very noticeable is the potent influence of "Lutheran," *alias* Genevan, books which these missionaries scattered by the way. The printing press was, in fact, the grand missionary. Traditional authority had a mortal terror of these "little books" of which the Venetian speaks. "It is especially needful," wrote Correro, "to have a care of these little books which they diffuse. They are like a charm thrown by an enemy, who is unable to do harm by the spoken word. Men are naturally curious, and even without evil intention they open these books, they read, and, finding therein a burning language and plenty of citations from Scripture, they do not reflect that these passages are false, or mutilated, and their minds are captivated." Hence the stringent regulations against such in the edict of June 1551. No good Christian and good subject might import or read them, and those who possessed any work condemned by the Sorbonne must deliver it up forthwith. No printer might print a translation of the Bible, or any theological work not sanctioned by the Paris or other theological faculty, on pain of confiscation of life and goods. Printing offices and booksellers' shops were liable to visits of inspection, in Lyons particularly, where the commerce in foreign books was very active. No pedlar might carry or sell books on any condition, since many have been poisoned by the Geneva rabies hidden among their wares. The edict even took the saints under its protection, no caricature, no breaking of images, being permissible. A whole army of judicial officials, nay, every loyal and orthodox subject, was put on the scent of heretics and conventicles. And yet those little books were printed, sold, given away, read by the thousand, and heresy spread its roots wider and deeper among the people. Despotism is no match in the long run for the printing press and the martyr.

In the reign of Henry II., which came to so tragic a terminus in July 1559, other voices besides that of the heretic were heard demanding reformation—reformation in the State as well as the Church. Corruption and misgovernment, bad enough under Francis I., became worse under Henry II., who